●113 Abbreviations:

A	Anthropos.
AA	American Anthropologist.
BAE-R	Bureau of American Ethnology, Annual Report.
-B	Bulletins.
CNAE	Contributions to North American Ethnology.
FMNH-AL	Field Museum of Natural History, Anthropology Leaflet.
-AP	Anthropological Papers.
JAFL	Journal of American Folk-Lore.
PMM-B	Public Museum (City of) Milwaukee, Bulletins.
UC-PAAE	University of California, Publications in American Archaeology and Ethnology.
USNM-R	United States National Museum, Reports.
UW-PA	University of Washington, Publications in Anthropology.

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2: Gifford E-5 (1915) 1917
NS22 Tübatulabal NS22
Kawaiisu NS 13

The Tübatulabal and their closely related western neighbors, the Bankalachi, form one of the four primary linguistic branches of the Shoshonean family, known as the Kern River branch.[2] The remaining branches are the Plateau, the Southern California, and the Pueblo. Compared with the territory of the Plateau branch that of the Kern River branch is infinitesimally small. Perhaps it is in consequence of this limited geographic range that scarcely a feature of the Tübatulabal kinship nomenclature proves to be unique, and this in spite of the linguistic divergence exhibited by the Tübatulabal language.

The Kawaiisu, the southern neighbors of the Tübatulabal, who are also to be discussed, speak a dialect of Ute-Chemehuevi,[3] and are included in the great Plateau branch of the Shoshonean stock. As will be pointed out in the comparative portion of this paper, it appears probable that the Kawaiisu and Tübatulabal kinship systems have affected each other on account of the contact of the two peoples.

Thanks are due Dr. Edward Sapir for the use of his unpublished notes on Kaibab Paiute and Uintah Ute relationship terms.

Phonetic Transcription

In this paper c = sh, tc = ch as in church, ô = aw as in law, ŭ = u as in run, and ñ = ng as in sing. The sound represented by ü is neutral and is not to be understood as identical with German ü.[4] A period on the line between two vowels indicates that they have their ordinary phonetic value and do not form a diphthong.

TÜBATULABAL

Forty Tübatulabal terms of relationship were obtained. These include identical-reciprocals with diminutive suffixes. The diminutive suffix -bin or -vin is often added to an identical-reciprocal term to indicate the younger generation of the reciprocal relationship expressed by the single term, as aka (father's father) and aka*bin* (son's child, m. s.). The terms applied to relatives by marriage upon the death of the connecting relative have been omitted in the above figure. The term for grandparent and grandchild following the death of the connecting relative is included, however, as it is a special term (hoki),

[2] A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 97, 98, 100, 1907.

[3] A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 97, 98, 100, 110, 1907.

[4] See the discussion of such sounds by A. L. Kroeber, Shoshonean Dialects of California, Univ. Calif. Publ. Am. Arch. Ethn., IV, 90, 91, 1907.